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BY THOMAS T. SKILLMAN.

TERMS.

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LUMINARY & ADVOCATE.

LEXINGTON, FEBRUARY 16, 1831.

MISSIONARY SPIRIT.

The comparison made in the following remarks deserves consideration. The extract is from the report of an auxiliary of the American Board of Commissioners for Foreign Missions, in New-Hampshire.

It is to be feared, that some of our churches do not sufficiently consider the last command of the Saviour; "Go ye in to all the world and preach the gospel to every creature." Many seem to feel, that this is to be applied to the first disciples—that those of the present day have little to do in carrying it into effect. But, if any are prepared to adopt such notions, with respect to the *commandment*, they ought to be ready to relinquish the *promise* with which it is followed. For the declaration, "Lo I am with you alway, even to the end of the world," is made only to those to whom the command was addressed. And none need expect the *blessing* excepting those who are ready to perform the *duty*.

When will it be felt by Christians, that they are not doing their duty to the heathen, by merely adopting the formal petitions, at the close of their prayers, "Let thy kingdom come, and thy will be done on earth as it is done in heaven;"—"Let the Jews be brought in, with the fulness of the Gentile nations;"—"And let the whole earth be filled with the knowledge of the Lord, as the waters fill the seas?" When will they show a disposition to stand up to the work, like those who expect the accomplishment of their prayers?

But there are some, who think that this county is doing all that it ought. And they are ready to complain that agencies are too frequent;—that they are in danger of being impoverished; and that it *would be ruinous to give another dollar!*

For the edification of such, I wish to put down a few items, to show that they are really in danger of being impoverished—but not by their exertions in the cause of missions. According to an estimate, which has been made, this county paid $40,000 annually for ardent spirits, before temperance societies were established!

Now what an enormous ratio is there betwee $40,000, and 367, the sum raised the past year for foreign missions! Can it be that the people of this county estimate the value of rum to be 110 times greater than is that enterprise which is to bless the earth with the knowledge of God? I will not, however, make this degrading supposition, lest I should be considered unfair; because there is here no estimate of other charities, and of the sums paid for the support of religion at home. Let us then apply our arithmetic on more equitable principles. I have before me a statistical account of what is paid, by the 23 churches connected with this conference, for the support the gospel at home, and all the charities of the day. The amount is $7,244. Now grant that other denominations pay, for all these objects, half as much more, or $3,622—(which is an estimate far too high;) and we have the sum of $10,866 that is paid for all religious and benevolent objects whatsoever! But this is only a fraction more than *a fourth part* of what has been supposed to be paid for ardent spirits. That is, the people of —— seem to think, that all their religious privileges, and all their means of doing good to the bodies and souls of men, are worth but a little more than a quarter part as much as ardent spirits were in 1827—that bane of morals—that curse to human kind!

Ought not every friend of Christ to be alarmed by such statements? and to be ashamed of his inefficiency, in that cause for which the Saviour suffered? What would have been the state of the world at this time, if "the same mind had been in *Christ*, which is in us?" Would he have made sacrifices—would he have become poor, that we might be rich? And, would not the world have remained in midnight darkness?

But, can we be Christians, unless "the same mind be in *us*, which was also in *Christ Jesus?*" And is it not clear that a great change in the tone of charitable feeling in our churches must be effected, before they can have comfortable evidence that they have the spirit of their Master? Ought they not, then, to awake to the consideration of this subject, and to the duties to which they are called?

The world is given to Christ by a charter sealed with blood. He is to have the heathen for his inheritance, and the uttermost parts of the earth for his possession. Who will not desire its full consummation? Who will not labor and pray for it, that he may be a fellow-laborer with God, in that glorious cause which is to bless the world, and to people heaven with inhabitants?

AMERICAN BOARD AND ITS MISSIONS.

The following statements respecting the American Board and its missions, are from the Missionary Herald for January:

THE BOARD.

The American Board of Commissioners for Foreign Missions was organized in the year 1810, and incorporated in the year 1812. Of course it has now been in existence twenty years. It is composed of corporate members, corresponding members, and honorary members. The corporate members are chosen by ballot. Twenty-two have died, and 66 are now living, viz: 38 clergymen and 28 laymen. They reside in different parts of the Union; 38 beyond the limits of New-England. Of the corresponding members, 10 are dead, and 21 survive, in various parts of the world: these are also elected by ballot. Nine of the corresponding members are laymen, and 14 belong to foreign countries. The honorary members are constituted such by the payment of donations, a clergyman on the payment of $50 at one time, and a layman on the payment of $100. Twenty five are deceased, and 606 now survive; viz. 434 clergymen and 140 laymen, in our own country, 14 missionaries among the heathen, and 7 clergymen and 11 laymen belonging to foreign countries. There are, also, 18 honorary members ex-officio, Presidents of auxiliary societies, whose annual contributions to the funds of the Board is $1000.

Recapitulation.—Members of the corporation 66, corresponding members 21, honorary members by means of donations 606, honorary members ex-officio, 18; whole number, 711.

RECEIPTS AND EXPENDITURES.

The whole receipt for the 20 years of the Society's operations including $45,126 for the permanent fund is $955,324. The average amount of annual receipts and expenditures during each period of five years, in the twenty which have elapsed, is for the first five years, to the year 1815, $9,645 33; second five years, to 1820, $30,929 49; third five years, to 1825, $53,080 30; fourth period, to the year 1830, $88,383 08.

In addition to the receipts mentioned above, the sum of $16,201 65 has been received and expended for the printing establishment now in operation at Malta; and funds have been formed for the support of Secretaries and Treasurer, by donations for the purpose, and by the profits of the Missionary Herald, amounting in all to $32,150 33. The permanent fund is now $41,126 75, as it experienced a loss of $4,000 by the failure of the Eagle Bank.

OFFICERS OF THE BOARD.

John C. Smith, LL. D. *President;* Stephen Van Rensselaer, LL. D. *Vice-President;* Rev. Calvin Chapin, D. D. *Rec. Secretary;* Hon. William Reed, Rev. Leonard Woods, D. D., Jeremiah Evarts, Esq. Samuel Hubbard, LL. D. Rev. Warren Fay, D. D. Rev. Benjamin B. Wisner, D. D. *Prudential Committe;* Jeremiah Evarts, Esq. *Cor. Secretary;* Rev. Rufus Anderson and David Greene, *Assistant Secretaries;* Henry Hill, Esq. *Treasurer;* John Tappan, Esq. Mr. Charles Stoddard, *Auditors.* The Prudential Committee, Secretaries, and Treasurer, perform the executive business.

ASSOCIATIONS AND AUXILIARIES.

The number of Associations which had been formed a year ago, on the plan of organization explained in the Missionary Herald for November 1823, was 1603, of which 680 were Associations of ladies.—During the past year, 31 Associations have been added, making the whole number 1634. These Associations are organized into 78 auxiliaries.

PUBLICATIONS.

Publications similar to those of former years have been continued. Of the Missionary Herald, volume xxvi. there were printed 14,000 copies; of the Twentieth Annual Report, 2,500; of the Annual Sermon and Missionary papers, 19,500.

TABULAR VIEW OF THE MISSIONS.

The following table shows when the different missions were commenced, the number of stations, the number of missionaries, and the number of assistant missionaries in each mission.

	When com.	No. of Sta.	No. of Miss.	Assist. Miss.
Bombay,	1813	1	6	9
Ceylon,	1816	5	6	6
Canton,	1830	1	1	
Malta,	1822	1	2	5
Syria; at Beyroot,	1823	1	2	2
Armenia; explo'g miss.	1830		2	2
Greece,	1830	1	1	1
Sandwich Islands,	1820	6	14	24
Cherokees,	1817	8	5	28
Chickasaws,	1821	3	4	6
Choctaws,	1817	8	5	32
Cherokees of Arkansas,	1820	3	2	14
Osages,	1820	5	5	19
Indians in Ohio,	1822	1	1	3
Mackinaw,	1823	1	1	14
Magdalen Island,	1830	1		1
Stockbridge Indians,	1827	1	1	2
Indians in New-York,		3	1	9
		50	59	175

Of the assistant missionaries 45 are males and 130 females.

ORDAINED AND LICENSED PREACHERS.

The whole number is 85. Of these 13 have died in the field, and 59 retain their connection with the Board. The missionaries have been sent to the different great divisions of the unenlightened parts of the earth, in the following proportions:

To countries within and around the Mediterranean,	11
To southern and eastern Asia,	23
To South America and the Pacific Ocean,	18
To the Indians of North-America,	33

ASSISTANT MISSIONARIES NOW IN CONNECTION WITH THE BOARD.

The whole number of male assistant missionaries now in the service of the Board is 45, nearly all of whom are employed among the North American Indians.

The greater part of the missionaries and assistant missionaries have wives; and there are, besides, 35 single females.

The whole number of missionaries and assistant missionaries now connected with the Board is 234, viz.—Missionaries, 59; male assistant missionaries, 45; female assistant missionaries, 130.

PRINTING.

The Board has printing establishments at Bombay, at Malta, and at the Sandwich Islands. Books have also been printed for the benefit of several Indian tribes.

Printing in One Year.

	Copies.	Pages.
Bombay, in 1829,	29,340	1, 29,000
Malta,	69,300	2,943,200
Sandwich Islands,	14,000	4,448,000
Cherokees, in 1830,	1,400	50,400
Abernakees,	1,000	62,500
Total,	215,040	8,633,100

Whole amount of Printing.

	Pages.
Bombay, from April 1817 to 1830, about	10,000,000
Malta, from July 1822 to 1830,	10,600,000
Sandwich Islands, from 1820 to 1830,	15,113,000
For the Choctaws,	749,000
For the Cherokees,	225,400
For the Senecas,	187,000
For the Abernakees,	62,500
Total,	36,936,900

The press has been employed in eleven languages, the Mahratta, Tamul, Armeno-Turkish, Arabic, Greek, Indian, Cherokee, Choctaw, Seneca, Abernakee, and Hawaiian. The last, (with some help from Mr. Ellis, English Missionary,) together with the Choctaw and Abernakee, persons in the employment of the Board were the first to reduce to writing. This is true, also of the Cherokee, so far as the Roman alphabet is used. The books printed, are the New-Testament, other portions of scripture, various religious books and tracts, and school books.

SCHOOLS.

Bombay.	Schools.	Scholars.	Total.
Boys,	17	12000	
Girls,	18	4000	1,600
Ceylon.			
Theological Class		20	
Seminary,		77	
Preparatory School,		95	
Female Boarding School,		23	215

	Boys	Girls.	Total.
Tillipally,	877	170	1,047
Batticotta,	601	89	690
Oodooville,	624	132	756
Panditeripo,	300	105	405
Manepy,	300	175	475 — 3,373

Sandwich Islands.	*Scholars.*	
Hawaii, about	20,000	
Maui,	10,385	
Oahu,	6, 98	
Tauai, about	4,500	41,283
N. A. Indians.		
Cherokees,	180	
Chickasaws,	88	
Choctaws,	273	
Arkansas Cherokees,	100	
Osages	98	
Stockbridge Indians,	35	
Mackinaw,	130	
Indians in Ohio,	28	
Indians in New-York,	150	1,087

Whole number of learners in the School is 47,558

MISSION CHURCHES.

	Whole No. Ad.	Present No.
Ceylon,	130	118
Sandwich Islands,	185	about 180
Indian Missions,	957	872
Totals,	1,272	1,170

In Ceylon, the native converts have all been admitted since the year 1821. The first admission to the Hawaiian church was in 1823. The number of truly pious natives is probably much greater, than that of the persons who have been received into the church. More than half of the admissions to the churches among the Indians, have been within two or three years past.

GENERAL SUMMARY AND REMARKS.

This brief survey furnishes an answer, in part to the question, *What has been effected by the Board during the twenty years which have elapsed?*—In a number of countries covered with the deep darkness of paganism, or blest with only the dim twilight of the gospel, Christian missions have been established. To these countries 85 ministers of Christ have been sent by the Board, during the 20 years of its existence. Thirteen of these have died in the service, and 59 are still in the field.—There are, also, at the present time, 45 lay assistants, 35 unmarried female helpers, and 95 married females, wives of the missionaries and assistant missionaries.—The whole number of laborers in foreign service, male and female, who have been sent from this country, and are now living in connexion with the Board, is *two hundred and thirty-four.*

Valuable printing establishments have been set up in three of the missions widely remote from each other, and are in active operation. From them have issued more than 35,000,000 of pages, which, with the printing executed at the expense of the Board in other places, swells the number of pages to nearly 87,000,000.—The number of copies of different works is not less than 900,000. These have been printed in eleven different languages, three of which had previously been reduced to writing by missionaries of the Board; and the several works were almost composed, or translated by persons connected with that institution.

In schools, established and superintended by missionaries of the Board, and sustained by funds placed at its disposal, there are more than 47,000 learners; and not less than 70,000 persons either belong to these schools, or have enjoyed their advantages. One-fourth part, if not one-third, of the population of the Sandwich Islands, is now receiving instruction in the mission schools.

THE TRUE WAY OF PROMOTING RELIGION AT HOME.

A gentleman of Florence, Ala. in a letter remitting a donation of fifty dollars to the American Tract Society, from the Auxiliary in that town, says:

In these ends of the earth we are less favored with light and knowledge in regard to the benevolent operations of the day, than those in your region. Yet our moral horizon begins to brighten, and we have in prospect a resplendent day. A few among us begin to awake, and to feel, that they are not their own; that their property is not their own, and that all they possess belongs to Him, who commands his people to send "the Gospel to every creature." Within a few months considerable has been done, by this church and congregation for the various benevolent operations of the day.

Never did the circumstances of a place call more loudly for the unremitting, untiring efforts of the friends of God, than this. Situated as we are, at the head of steam boat navigation, increasing in population, and becoming the emporium of the extensive vally of the Tennessee, some may think we should confine our efforts to our immediate vicinity. But our Board feel that they should act from a full conviction of the well attested fact, that the more we do for the cause of Christ abroad, the more we shall do at home.

As yet, we have nothing specially interesting in regard to our Society to state. We go on regularly with our monthly distribution in the town, and have it in contemplation, shortly to extend this branch of our labors to the country.

HOW TO MAKE EIGHT DAYS IN A WEEK.

At a period when so much is to be done to sustain Infant and Sabbath Schools, to distribute Bibles, and Tracts and to send the Gospel to the poor at home and abroad, it is important that every Christian should make the most of the little time which is allotted him here below. I have sometimes when looking at the wants of the world not only regretted, but been half ready to murmur, that the days and the weeks were so short. Attending to what I supposed the necessary avocations of life, I found little time for private devotion or to store my mind with that knowledge of the Bible and other books which should make me useful as a member of the church and a Sabbath school teacher. The duties of the latter office have at length constrained me to adopt a course which virtually gives me eight days in a week, and thus affords time for study and other religious duties. I feel bound to reveal the secret. I used, until the first of the present month, to rise at *half past seven* in the morning. I now rise at *half past five*, thus gaining two hours each day, or fourteen hours each week. This I consider as adding another day to the week, and I hope that every Sabbath school teacher and every christian will try the experiment. It will give more health, more knowledge, more piety, more usefulness than he can ever expect to possess who wastes his morning hours in bed.—*N. Y. Obs.*

DIRECTIONS.

The following directions are submitted for the consideration of those Brethren, who by diffidence, fear of man, want of spirituality, or any other unhallowed feelings or motives, are delivered from the performance of their obvious duty, in the social prayer Meeting.

Realize 1st. That you are in the immediate presence of that God who made you, and all those who surround you.

2d. That you have broken his Law, incurred his displeasure, and deserved his wrath, without mitigation and without end.

3d. That when you were dead in sins, Christ died for the ungodly, and that thro' him, a free pardon of all sin, is proclaimed to all those who repent, believe and obey.

4th. That God has said by an Apostle, I will therefore that men pray every where, lifting up holy hands, without wrath and doubting—also, exhort one another daily, while it is called to day; lest any of you be hardened through the deceitfulness of sin.

5th. That the fearful and unbelieving, as well as the abominable and murderers, &c. shall have their portion in the lake, that burns with fire and brimstone, which is the second death.

6th. That it is a small thing to be judged of man's judgment, since he that judgeth you is the Lord.

7th. That some of your neighbors, your friends, and perhaps your relatives, are still under the condemning sentence of God's law, exposed to eternal death, and may be saved, by the instrumentality of your poor exertions.

And now Brethren, if under the weight of these inexpressibly awful considerations, your hearts are not broken, if your wills are not bowed, and your whole souls melted down, and ready to take the divine mould, and to cry with St. Paul, Lord what wilt thou have me to do? your Brethren, may well lift up their voice and cry, O Lord, spare thy people, and give not thy heritage to reproach, for thy people that are called by thy name, have played the fool, and have erred exceedingly.—*Roch. Obs.*

CHRIST AND THE CHURCH.—The union endearments between Christ and his people are mutual and reflective: as they are extremely tender of His glory, so He is concerned in all that is done to them. And though the perfection of love consists more in the affection of the heart than in outward offices, yet our Saviour most congruously produces in judgment the conspicuous effects of love to them, the supplying their wants, allaying their sorrows, owning them when obscured and depressed by afflictions, and injuriously treated by others. This love of service that is directed and excercised towards the saints for the image of God shining in them, because they are the children of God & members of Christ, & therefore extended to all in whom the reason of that love appears, shall be gloriously rewarded; for He interprets what is done upon his account to those who are his own by so many dear titles, as done to Himself. And what is more becoming to His excellent goodness, than to reward the works of mercy with saving mercy? But those who, when Christ presents Himself to them in His poor distressed members, and solicits their assistance, to protect them from injuries, to refresh their sorrows, to support them in their exigencies. those that have ability, but no affection to do them good, and incompassionately neglect the suffering saints, shall be sentenced to be tormented with the apostate angels forever. What indignity is it to the Son of God, that those for whom He shed His most precious blood, should be in less value and regard with many, than the dogs and horses maintained for their pleasure! And if those on the left hand shall be condemned to eternal fire for the coldness of their love; how terrible will the judgment be of those, that from the heat of their enmity outrageously persecute the servants of Christ for His sake, in their persons, estates, reputation; that with a worse than barbarous inhumanity seek their ruin! Is there any sin of a more mortal guilt? The infernal furnace is seven-fold heated for the punishment of such wickedness.—*Bates.*

WAS IT ADAM'S SKELETON?—A few days since at a public meeting in this city, composed chiefly of infideis, as we are informed, Mr. O. was endeavoring to show that the Bible was a lie; and among other things which he adduced in support of the charge, was the circumstance of God's taking from the left side of Adam a *rib* with which he made Eve, giving the audience to understand, that because a rib was taken from the left side of Adam, all men whom God created afterwards must necessarily have one rib more on the *right* side than on the *left*. He then related a short anecdote of a party of Indians who visited a museum in Philadelphia. Among the different curiosities which they saw was a *human skeleton*, on which one of the Indians very intently fixed his eye, and was seen to count over and over, the ribs on both sides, and then to make a remark to the other Indians respecting it. One of the whites who accompanied them to the museum, had the curiosity to enquire of the interpreter what the Indian said, who translated the remark as follows:—"The black coats lie, for there is the same number of ribs on one side as the other." This Mr. O. advanced as corroborating his opinion, that the Bible lied. A friend of the Bible then rose and begged to be informed if it was *Old Adam's* skeleton which the Indians saw in Philadelphia.—*N. Y. Obs.*

BEST INVESTMENT.—Capitalists complain that money, at the present time, yields a small interest; and there are just grounds of apprehension that it may be still lower. Let such be advised to invest it in stock that will not fail to produce the highest rate of interest. *Lend it to the Lord.* Each talent, thus employed, will gain a city: the mouth of the Lord hath said it.

[From the New-England Christian Herald.]

PRAYING FOR EDITORS.

EDITORS SHOULD HAVE THE PRAYERS OF ALL CHRISTIANS.

It has been the custom for years past, for Christians of all denominations to make colleges, religious institutions, benevolent societies, and likewise men, placed in responsible situations, the subject of their special prayers. This is as it should be. In the liturgy of the excellent book of common prayer, there is a form of prayer designed particularly for the president of the United States, and all in civil authority. But there is a class of men who very much need the prayers of Christians, but who have been, we fear, entirely overlooked. We mean editors of the newspapers and periodicals, whether political or religious. They need them, because they are placed in situations of great responsibility. No kind of reading at the present day is more prevalent, than newspaper reading. Hence, papers do much towards giving a direction to public opinion; in some cases they *change* entirely; while in others they even *create* it. An editor needs the prayers of Christians, because he is harassed with perplexities and often worn down with toil and care; he is embarressed by the complaints of some patrons for the very things which others approbate. If he strives he cannot please *all* his patrons, because they cherish the sentiments directly at variance with each other. The same difficulty arises if he endeavour to be independent and express his own opinions. If he be not possessed of great self-command, his anxiety to please will grow into vexation and perplexity on account of the complaints of some, that his paper is too liberal, and of others, that it is too rigid; of some, that it is too grave, and of others, that it is too sprightly; in fine, the alleged causes of complaint are too numerous to recapitulate.

How different the situation of his *readers!* With what pleasant anticipations do they grasp the sheet over which his head has ached, and his nerves have been shattered. With what a relish do they consume the rich repast furnished by his unwearied, and oftentimes, thankless toil.

Editors should have the prayers of Christians, because, if rightly disposed, they can do more towards extirpating political "wraths, strifes, and backbitings," and religious jealousies, animosities, and envyings, than any other class of men.

Every man who has been but a careless observer, knows that the unwarrantable, the unnecessary, and deleterious political excitement, during the last presidential contest, was produced chiefly by editors of political newspapers. Such a disgraceful scene should never again occur in this country; and it never would, if editors would adhere strictly to publish nothing except what they *know* to be true, and not even that, unless the public good require it.

The editor of a political newspaper, should be a man, who, at the least, has the good of his country at heart, and who would sooner sacrifice his private interest for the public good, than the public good for his private interest. He should be a man possessed of sufficient dignity and integrity of character, as to scorn to stoop to chicanery, political juggling and the attacking of persons and motives.

The editor of a religious newspaper should be a man who lives constantly near to God, and the fear of whom is continually before his eyes. A man who deeply feels the responsibility of his station, and who, through the grace of God, has determined to prosecute an interminable warfare against sin, and to stand as an undaunted advocate for the eternal truth of Jehovah. A man whose heart is full of love to God and his fellow men, and who desires nothing more than the salvation of the latter. A man of much prayer, of an humble heart, and a benevolent spirit. In fine, he should be a man not given to vain janglings, no bigot, not desirous of the praise of men, but of the praise of God. And that all editors may answer the description respectively given above, *it is the duty of all Christians, most earnestly and devoutly to pray.*

[From the Philadelphian.]

LETTER TO DR. ANDREW WYLIE.

PHILADELPHIA, Jan. 7th, 1831.

Rev. and Dear Brother,—All the pieces of philosophical apparatus which you desire for the Indiana College, except the orrery, can be manufactured or purchased in this city at a cheaper rate than that at which the same can be imported even without duty, for our literary institutions. Besides, if you get them made in our city they will be warranted; will be repaired *gratis* if found defective; and are made in such a manner as to be less liable to get out of order. All the literary institutions in this city prefer our own domestic articles. I have therefore bespoken for you, to be completed, and subject to your order, as to the mode of conveyance, in two months, the following articles, at the prices annexed, viz. A machine for exhibiting all the mechanical powers, except the compound lever, at $140.00 An Electrical Machine, at $35.00. A battery, of 9 jars, of a gallon and a half each, at $16.00. A Discharger, at $3.50. An Electropherous, at $8.00. An air pump, with two receivers, at $75.00. The guinea and feather apparatus, at $12.00. The apparatus for showing the Aurora Borealis, $10.00. These articles will be manufactured by Mr. Mason, whose workmanship may compare with that of any machinist in Europe. A telescope may be purchased here at different prices from $100.00 to $300.00; and a compound microscope for $50.00 or 60.00. The galvanic battery can also be furnished by an artisan of our city. Mr. Young of this city makes the best of Quadrants; one of which would cost from $20.00 to $25.00. An artificial horizon would cost about $25.00. From the above prices at 6 months credit, 5 per cent would be deducted for cash payments. Most of these articles I procured for the College at Knoxville, Tennessee. For a thousand dollars you may procure nearly every article which you would need in your College for the exhibition of the usual philosophical experiments; except the orrery. What that would cost I am unable to say. You might dispense with that article, however, I should think, until your institution has funds to remit for its importation.

I reply to you, dear brother, through the Philadelphian, for the information of other infant literary institutions, which may desire to procure the same articles. I have little time to attend to these things; but when any College in the situation of yours at *Bloomington* shall need my services in procuring a philosophical apparatus, I shall not refuse to receive their money and appropriate it to the best advantage, without any charge of commissions. Advances I cannot promise to make; for they would convert me into a merchant, and leave no time for more important services.

My best wishes attend you, and the institution over which you preside. May it diffuse widely in the West the benefits of a good education. Yours affectionately.

EZRA STILES ELY.

SLAVERY.

For the Luminary and Advocate.

ON SLAVERY.---NO. VI.

Those who have perused the preceding numbers on Slavery, inserted in this paper two or three weks ago, have had leisure to consider the arguments there proposed, and if convinced by them, will not refuse their author a farther hearing.

Means have been pointed out for the liberating and removing of the whole negro race from this continent, nor are those means inadequate, nor, consequently, the attempt romantic. A very brief statement will evince this assertion.

The annual increase of our negro population is stated at 50,000. Contracts for freight upon so large a scale might be made for $20 per head; say $1,000,000. The continuation of this expense for twenty years would remove the whole of the rising race; consequently at the end of that term there would be left nothing besides the feeble remnant of the last generation.

But a much smaller sum than twenty millions would suffice. After every removal a less numerous progeny would present itself next year. Remove every year all the young who have attained twenty years of age, the number to be sent away would every year decrease, in a proportion precisely answering to the productives left behind. The last years' exportation would be so trifling that the medium between that and the first year would be little more than one half. Consequently something more than ten millions would pay, in twenty years, by decreasing installments, the freight of all the rising race; even supposing no allowance made for those whose passage money might be paid by their own hire, or by the assistance of their friends in Liberia. This last will occur more frequently as the colony increases in wealth; the former may be enforced by a law to hire out emancipated slaves for such a term as may suffice to pay their passage to Liberia.

Four years hence the national debt extinguished will leave twelve millions to dispose of. Fifty thousand souls is the annual increase of our negroes. Pay the masters $100 cash for every negro of ten years old, say $5,000,000

Add to freight 1,000,000

$6,000,000

It appears that the whole of these people may be dismissed in twenty years, at the easy rate of six millions per annum, drawn from a fund the raising of which will not be felt by us, since we have been accustomed to pay it when our numbers were less by a fourth than they will be by that time. The annual decrease, noticed before in calculating freight, takes place here also, and reduces the medium annual expense from six to an average of three millions per annum. Will not an hundred dollars for each young negro be enough for the slaveholder! Let them say how many years service, after each negro reaches ten years of age, and after his master has received his hundred dollars will be sufficient. Let the males be retained till twenty, the females till sixteen, and, if that is not enough, double the $100 $10,000,000

Freight 1,000,000

$11,000,000

The annual decrease, as in the former instances, one half 5,500,000

Thus we see that our country may, without injury to the masters, be delivered from this pest, purely in consideration of consenting to continue to furnish less than one half of the sum which *we* now furnish in discharge of the national debt.

These considerations ought to weigh, even with those close dealers who are resolved not to save their country and their children, except upon a valuable consideration. But there are, we trust, many of a more liberal turn, men ready to come forward in the discharge of their duty, and to shew, by example, that property is not with them so dear as principle. Twelve months ago a generous Virginian, a slave-holder to a considerable amount, dared, by public advertisement, to propose a general emancipation, to be followed by colonizing the freed men. And this advertisement was published in the Capital city of that State, during the convention. I regret that I am not acquainted with the name of this real patriot, but am proud to recognize many such in Kentucky. It is from such a man that the following proposal has been received, and, in the confidence that his generous plan will find many supporters I annex it, as the best practical conclusion of this essay.

PROPOSAL.

Several citizens, slave-holders, under a full conviction that there are insurmountable obstacles to the general emancipation of the present generation of slaves, but, equally convinced of the *necessity and practicability of emancipating their future offspring*, are desirous that a society be formed for the purpose of investigating and impressing *these truths* on the public mind, as well by example as by precept; by placing themselves, immediately, by mutual voluntary arrangement, under a well regulated system for gradual emancipation; such a system as they would recommend to their fellow citizens for adoption as the law of the land. In this view it is proposed to all slave-holders of every religion, opinion, or country, who are willing to abolish slavery by the gradual emancipation of the coming generation, and who are willing, as a pledge of their sincerity, to emancipate all slaves born their property hereafter, when they shall severally arrive at an age to be fixed on by compact, to form themselves into societies having these great and glorious objects in view. Persons inclined to make the experiment will forward their names to the Publisher of the Luminary, Lexington. And so soon as the names of fifty slave holders are obtained a meeting will be notified for the purpose of forming an institution and organizing the society.

Several members of the Brick church in Beekmanstreet, convened on Monday evening, to take into consideration the claims of the American Colonization Society. A sum was subscribed, sufficient to transport *fifty* emigrants to the Colony of Liberia, estimating the expense of each at $20. It is expected the amount will be considerably increased.—*N. Y. Obs. Jan.* 29.

THE LUMINARY AND ADVOCATE.

LEXINGTON, KY.

WEDNESDAY, FEBRUARY 16, 1831.

TO CORRESPONDENTS.

"Gamaliel's Advice," by J. C. Y.; and an Essay on "Politeness"—by the late Mrs. Richard's—next week.

ERRATA.

Judge Mills has requested us to make the following corrections in his communication respecting Centre College, published in our last paper.

2 col. 70th line from bottom, for "*their* peculiar *traits*," read *these* peculiar *tenets*.

do. 65th line from bottom, for the unmeaning expression "in point of point," read simply in *point*.

do. 49th line from bottom, take the letter s from "secessions."

do. 41st line from bottom, instead of "in resort," read "*a* resort."

do. 1 & 2 lines from the bottom, insert the word "*no*" between "warrants" and "such."

AN HONORABLE DISCHARGE.

I have fought a good fight and kept the faith. What a happy reflection is this for a christian just ready to lay off his armour and receive his reward. This reflection sustained the Apostle in the view of approaching death. There was laid up for him a crown of rejoicing.—But how few christians can adopt this language respecting themselves. How timid, how slothful, how entangled in the affairs of this world are many of the followers of Christ. How badly they fight and how poorly they keep the faith. Hence the weakness of their hope and the little assurance of their final attainment of the crown. We must fight, endure, persevere, overcome, or there will be no victory. We are surrounded by enemies lying in ambush at every corner and lane of life. The christian therefore should take to himself the whole armour of God, the breastplate of righteousness, the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the word of God. Thus armed, and following close to his leader, he shall not only *escape* the snares of the flesh and the devil, but he shall triumph gloriously. When the warfare of life is accomplished he shall receive an honourable discharge and enter into rest.

KENTUCKY EDUCATION SOCIETY.

HELP WANTED.

This Society has under its patronage and depending on it for support *eighteen* young men, preparing for the Gospel ministry. The funds of the Society are raised principally from the donations and subscriptions of individuals. When these fail or cease to be continued, their income is dried up. At the present time their treasury is exhausted, and demands are pressing on them, which cannot be paid unless their friends come forward to their help. Several of the officers of the Society have become personally responsible in order to sustain its operations and prevent the young men from being turned away for the want of means to prosecute their studies. The harvest is great but the labourers are few. Many of our churches have no pastors to break to them the bread of life. If young men of piety, but in indigent circumstances, are ready and willing to devote their lives to the business of preaching the Gospel, shall they not be encouraged and aided by the churches in their preparation for this work?

An Agent of this Society is now visiting the churches for the purpose of making collections and of enlisting new auxiliaries in support of it.

The plan mostly pursued is to engage the churches to support scholarships. The payment of sixty dollars annually, constitutes a scholarship. Some churches may be able to establish and sustain one, two, or three scholarships; others may not be able to support one. In this case when practicable two churches might unite. The plan is simple, equitable, and well adapted to christians in their associated relation as followers of Jesus Christ. They *pray together*—let them *act together*.

Let each one give according to his ability, having a regard to what would be in an equal division his proportion in making up the subscription proposed. If *christians* do not urge forward the great work of evangelizing the world, who will?

The preaching of the Gospel is the grand instrument of extending the Redeemer's cause and of saving souls. Shall any of the young men now under the care of the Society be told by them—"You can have no more help from us—the churches do not furnish us the means of aiding you any further. You must leave this farm and these consecrated walls, relinquish the service of the church, and engage in the service of the world, from which you may derive a support." Shall this be said? Shall we be subjected to the derision of the world, as having begun to build without counting the cost, and now unable to finish? The design of this Society was noble, adopted after mature deliberation, and is worthy of the Presbyterian church in Kentucky. There is ability to sustain it, if there only be "*a mind for the work.*"

ORDINATION AND INSTALLATION.

At a called meeting of the Ebenezer Presbytery, held in the Presbyterian Church in Maysville, on the 14th ult. the Rev. W. L. Breckinridge was ordained to the work of the Gospel Ministry, and installed as Pastor of said Church.

Rev. Thomas J. Biggs, of Frankford, Penn. has been appointed Professor of Ecclesiastical History and Church Polity, in the Lane Seminary, near Cincinnati.

REVIVALS.

CITY OF NEW-YORK.—From the following extract from the N. Y. Observer of Jan. 29, it will be seen that there is an encouraging prospect of a revival in New-York city.

By a later number of the Observer we learn that the meetings have been continued and with increasing interest. On Monday night the 31st ult. inquiry meetings were held in ten or twelve of the Presbyterian churches.

Christians there desire the prayers of the brethren in all parts of our country. A powerful revival of religion in that city is an object worthy of their remembrance and supplications. The moral pulsations of that place are felt to the extremities of the union.

"For several weeks past there has been an unusual attention to religion, in some of the Presbyterian churches in this city; and during the past week, agreeably to previous arrangements, the ministers and congregations connected with the third Presbytery, have held numerous religious meetings in the Central Presbyterian church in Broome-st. with special reference to a revival of religion in this city. The meetings commenced on Tuesday morning, with several prayers and addresses; in the afternoon, a sermon was preached by the Rev. Dr. Woodbridge, and in the evening another by the Rev. Mr. Parker. On Wednesday, sermons were preached by the Rev. Erskine Mason in the morning, the Rev. Dr. Spring in the afternoon, and the Rev. Mr. Patton in the evening; and on Thursday, by the Rev. E. W. Baldwin in the morning, and the Rev. Dr. Cox in the afternoon. In the morning of Tuesday the body of the house was filled; in the afternoon and evening of the same day the number of hearers was much increased, and at all the meettings on Wednesday and Thursday, the house was full and generally overflowing. On Wednesday evening, during the exercises in the church, a great number of professors of religion assembled in the lecture-room to pray for a blessing on the truth dispensed, and on every morning between the hours of 6 and 7, and also at 9 o,clock, prayer meetings were held in different parts of the city. The exercises have all been conducted with great regard to order, and with continually deepening solemnity.

On Thursday morning religious meetings, similar in their general character to those just described, were commenced in the Brick church under the care of the Rev. Dr. Spring.

It is evidently a time of unusal attention to religion in this city. Probably several hundreds of our youth are deeply impressed with the importance of seeking an interest in the great salvation. The meetings were still thronged at the time of our paper's going to press, (Thursday evening) and it was then uncertain how long they would be continued."

THE HOME MISSIONARY SOCIETY.

We make the following extracts from the Home Missionary, for February.

MISSOURI.

The Rev. W. S. Lacy, St. Charles Co. Mo. remarks as follows in his last report:

I believe I am warranted in saying, that I have not known a more encouraging season since I commenced my ministerial labours in this place, than the present.

The Rev. R. L. McAfee, Round Prairie, Calloway Co. Mo. has forwarded an interesting report, under date of December 12, 1830, from which it appears that since his recovery from a severe sickness in the spring, he has pursued his labours with diligence, and not without success. We regret that our limits will not allow us to insert his account of several "*four days' meetings*," held in that part of the state during the last quarter, the formation of a county Temperance Society, and several other items of intelligence, which indicate that the cause is advancing in Missouri.

The Rev. T. R. Durfee, Caloway Co. Mo. writes under date of December 12, 1830.

His report indicates a gradual advancement in the cause of religion within the field of his labour, and details much that is highly encouraging in the cause of the Bible Society and of temperance.

From the Rev. W. P. Cochran, Columbia, Boone, Co. Mo. Dec. 12, 1830.

Our church still continues to increase. We have had some additions, and expect several more. Some on certificate, and some three or four on profession of faith. There are some others serious in the congregation. Our meetings are generally well attended, and very attentive hearers. Our Sabbath school has succeeded equal to our most sanguine expectation.

ARRIVAL OF MORE LABOURERS.

[The brethren named by Mr. C. in the following paragraph, are seven young men, recently from the Theological Seminary at Auburn, and sustained by the Connecticut Missionary Society.]

The *seven* brethren from Auburn have arrived. Our hearts have been much cheered by it. Those whom I have seen, I consider the proper sort of men for Missouri. The people are generally pleased with their preaching. They are taking hold of the work like men of true souls. God will reward our Eastern brethren for their beneficence. We have a great deal of wickedness in this place and vicinity. There is a race path just adjoining town. This, you may well suppose, is a scene of iniquity.

ILLINOIS.

From the Rev. B. Y. Messenger, Edwardsville, Illinois, December 3, 1830.

I entered the field of my labours on the 24th day of August. It was not, however, until the 12th of October that the particular place of my location was fixed by the Missionary Society of Illinois. During which period, I visited different parts of the state, preaching as often as I had opportunity.

My time has been so short in Edwardsville, that I am unable to give you as definite information respecting the state of things and prospect of usefulness, as I could wish. I must say, however, judging from the increased attendance and attention, the few Sabbaths I have preached here, I have every reason to take courage and go forward.

From Rev. Thomas Lipincott, Edwardsville, Ill. December 6, 1830.

Our late meetings of Synod and Presbytery were rendered interesting by the presence of agents of several benevolent societies, whose errands to the west were such as to awaken thrilling emotions in our breasts.

The effect of God's merciful dealings to us were felt and seen at Presbytery. I verily believe an impulse was given to prayer, and the Holy Spirit seemed present. Solemnity prevailed in the meetings for worship; and not only harmony, but love, directed the business of the body.

From Rev. Horace Smith, Fulton Co. Ill.

My labours on most of the Sabbaths, are given either at Lewiston, the county seat, or at Canton, fifteen miles from it.

The Presbyterian church consists of 21 members; several professors have lately come into the county, who, before a great while, will probably unite with the church. In various places in the frontier states, the interest of Zion suffer, for a while at least, from the fact that the members of the churches live at such distances from each other. Such is the case, in respect to the church in this county. To visit some of the members, it is necessary to go from my place of residence twenty miles.

From Rev. Theron Baldwin, Vandalia, Ill. Dec. 17, 1830.

MORE LABORERS NEEDED.

The whole of Wabash county is becoming an important field for Missionary labour.—The Presbyterian church at Paris, Edgar Co. consisting of almost 40 members, and which might pay at least $150 annually for the support of the Gospel, is now destitute of a pastor. There is also an important station at Palestine, Crawford Co. This county now contains more than three thousand inhabitants, and is increasing fast in wealth and population. Vermilian is also becoming an important county, and there are probably at the present time half a dozen, and perhaps more, stations in the counties lying on the Wabash, which present promising fields for missionary labour. I see no prospect of our being able to say to your society that no more missionaries are needed for our state, for it would seem that *the more stations are occupied* the more *need to be supplied*. So that there is more danger that the number of missionaries will fall far short of the real and pressing wants of the people, than that it will be too great. There are large sections of the state in which no minister of our denomination has been planted.

INDIANA.

From the Rev. U. Maynard, Brownsville, Union Co. Indiana. Dec. 12, 1830.

REVIEW OF TWO YEARS.

When I review the two years spent in this region, I am ready to say, with the prophet, "Lord, who hath believed our report!" and to reproach myself for the want of the true spirit of the gospel, in its proper measure.—Still I hope mine has not been an entire deficiency. Within two years, I have put in circulation more than 40,000 pages of tracts, of whose utility, I have often heard, and formed two temperance societies. Several stores have ceased to deal in the deadly article.—Several tipplers have been saved from ruin, and the general use of the article has greatly diminished. Several Sabbath schools have been organized, with libraries. Two churches have been formed, and twenty-eight members added to the communion, eleven of whom have been hopeful converts under my labours.

From the Rev. L. Cobb, Charlestown, Indiana, January 2, 1831.

A REVIVAL.

The Lord has graciously revived his work, and we have had a cheering, though not an extensive refreshing from his presence. In the months of September and October, we admitted as members of this church 24 persons. Others have recently, we hope, submitted to Christ, who have not yet made a public profession of their faith.

From the Report of a Missionary in Indiana.

MINISTERIAL ECONOMY.

Since I have consented to remain another year with the two churches, they promise to raise $150. If your society can allow me as much more I will be satisfied. God has enabled me to pay all my debts, except one of $122,50. As I have been thus far prospered, with the above salary I can pay that also. I can live on less, than many of my brethren, as I have a *wife, from the Lord—prudent, economical and industrious.*

MICHIGAN TERRITORY.

From the Rev. A. Bridgman, Oakland Co. Mich. Ter.

Mr. B. arrived in Michigan the first of October last, and has commenced his labours in Plymouth, Wayne Co. and Farmington, Oakland Co. He remarks as follows.

There is a church in each town. That in Plymouth is Presbyterian, and that in Farmington is on the Congregational plan; about twenty members in each. The number of inhabitants who are disposed to support the Gospel is small.

From the Rev. Luther Shaw, Panama, Washtenaw Co. Mich. Ter.

Mr. S. arrived in the Territory in October last, and with the advice of our Committee of correspondence there, was soon stationed at Panama, where he has been cordially received. The following is from his first report.

"We are few and feeble; but we will do all in our power to support a minister." Sentiments like these, are expressed to your Missionary almost daily, and with so much earnestness and sincerity, that it would be trying to the heart of Christian benevolence, to deny them their request for the bread of life.

It would do many good in the churches of our old settlements, to see this people on their way to meeting. Some of them walk from 4 to 7 and 8 miles. In one instance a pious lady walked 4 or 5 miles, and considerable part of the distance carried her infant child, in order that she might assemble with the people of God, to mingle her desires with theirs, for the prosperity of Zion, and to hear the words of life.

Almost the only means of conveyance, are ox-teams. Our places of worship are log school-houses.

"The monthly concert" was observed for the first time in this town, the present month.

The church consists of 20 members. One has been admitted by letter since I came here. A few others are expected to join us at our next communion. This town (Panama) is rapidly settling, and promises to become a great agricultural town.

From the Rev. C. G. Clarke, Dexter, Washtenaw Co. M. Ter.

REVIEW OF A YEAR.

Perhaps it may not be unappropriate, briefly to look over the year's labour. I have preached 150 sermons, besides attending prayer meetings, &c. I have administered the Lord's supper *four* times in this place; have baptised *seven* adults and *thirteen* children; have received *twelve* into the church by profession; have established *four* Sunday schools, containing about *eighty-five* scholars, have taught most of the time *two* Bible classes, containg about *twenty-five* regular members.

Since my last report an auxiliary Ed. Soc. for this Territory has been organized; and a county Bible Society and Sunday School Union formed in this county.

OHIO.

From the Rev. A. Steele, New Carlisle, Ohio.

[Mr. S. describes a "Four days" meeting held in his congregation, some two or three months since, which had resulted in the addition of 41 to that church, and 24 to other churches in the vicinity.

From the Rev. S. W. Rose, Burlington, Ohio, December 1, 1830.

Two of our Sabbath schools are in very successful operation. That in Hartford is peculiarly interesting. Some of the teachers think, that three of the scholars of that school are now christians. Weekly meetings for prayer and religious conference, are held in three separate places in my charge; in each of which places the monthly concert for prayer is observed. We have been making arrangements for the organization of four missionary associations in my field. Two auxiliary to the A. B. C. F. M., and two, auxiliary to the A. H. M. S.

From a Missionary in Ohio.

"TEMPERATE IN ALL THINGS."

We have concluded to deny ourselves the luxuries of tea and coffee, that we may be enabled to live on less, and enjoy better health while we do live. There are some others in your employment in this region who have done the same.

[Appointments and re-appointments from Dec. 15th to Jan. 15th, twenty-two. Receipts into the Treasury during the same period, $2,570 05.]

For the Western Luminary.

TEMPERANCE.

Sharpsburg, Bath Co. Ky. Jan. 31st, 1831.

The first Annual Meeting of the Bath County Temperance Society, was held at the Ormsby Academy on the 29th of Jan. when the Executive Committee made the following Report to the Society.

REPORT.

Notwithstanding the unfavorable circumstances which have delayed their progress, your Committee have full confidence in the ultimate success of the great objects we have in view. A new exertion for the future, to make those objects more extensively known, and to wake up the community in their behalf, will, we believe, put a new aspect upon the plans and wishes of our Society. We cannot think, that an institution, which has proved so extensively beneficial in other places, can fail of success in this. Indeed it has not failed; though our anticipations have not all been realized. This report will sufficiently prove that something has been done, and that that something promises the final completion of our hopes. Notwithstanding the influence and exertions of this Society, it has to be lamented, that numerous cases of excessive intemperance exist in the neighborhood; and even many who are called temperate men lend their influence in opposition to the philanthropic principles of this Society; yet as a matter of peculiar gratification, we remark that a great portion of the weight of wisdom, worth, and influence in this region is on the side of temperance. It is cause of devout gratitude, that the subject of temperance is exciting such general interest in our country. At its organization, March 9th, this Society consisted of but 8 members. At the first meeting of the Executive Committee, after the formation of this Society, April 23d, the number amounted to 80. The Society at present numbers about 140 members. We would state, that not one individual as yet, has applied for dismission from the Society.

In conclusion, we remark that daily observation exhibits to us loud, and repeated calls, for more and greater exertions in behalf of temperance.

SAMUEL P. MACNARY, *Secretary.*

The Society then adopted the following resolution: "Resolved that this Society do gratefully acknowledge the blessing of Almighty God, in its success the past year, and determine, in reliance on the same blessing, to redouble their diligence for the wider extension of the cause of temperance the ensuing year."

OBSERVANCE OF THE LORD'S DAY AT CALCUTTA.—We are happy to understand that public attention at Calcutta has been powerfully attracted to the observance of the Lord's day, by a controversy which had divided nearly the whole of its European population into two parties. The one insisted on the propriety of the natives being compelled to abstain from all kinds of work on the Sabbath-day, and the other maintained that this would be a violent interference with their religious prejudices—an interference which it would always be good policy to avoid. The assertors of religious propriety, however, had sent forth a kind of manifesto, published in the *India Gazette*, by which they intimate their determination to use every possible exertion with the view of procuring a total suspension of work on Sundays among the natives. This document is said to have received the sanction of the Bishop of Calcutta.—*Lond. Christ. Guar.*

TRUTH VICTORIOUS OVER ERROR.—We have heard of Mr. Campbell on various occasions as he has been travelling to Nashville and back; and the general accounts are that Campbellism has nearly run its race. At Nashville, Mr. Campbell, as we have been informed from several sources, has been met and fairly vanquished by Dr. Jennings, a Presbyterian minister, on the question of Baptismal Regeneration. The debate was lengthy and highly interesting.—*Baptist Chronicle.*

[From the Philadelphian.]

THEOLOGICAL DEBATE.

Rev. Dr. Ely:—In consequence of a notice of a theological debate, which was published some weeks ago in the Philadelphian, the curiosity of your numerous readers has been a good deal excited. With many this excitement was of no ordinary kind. The subject of debate was the very foundation stone of Christianity; (viz. Was the Saviour "God manifest in the flesh" or was he a mere creature?) And the combatants were men high in the estimation of their respective friends. Mr. Lane, the Unitarian combatant, was so fully satisfied of his own theological prowess that for a length of time he was vapouring before the christian world, and literally defying the armies of the living God. His challenge was generally directed "to any man of any of the great leading sects in the United States." Having repeatedly challenged our American Israel, and received no reply, he began to swell into immense importance, both in his own estimation and that of his friends.—As his challenges were reiterated, and with increasing energy, his confidence grew amazingly, until, in fact, both he and his followers began to blow the trumpet of victory, and enter upon the spoils of conquests. And had not these spoils been immortal souls, whom this silence of the friends of Jesus, aided by the impudence and guile and sophistry of this vopouring Philistine, was in danger of dragging into the hopeless blasphemies of denying their Lord, we had not cared, though he had succeeded in convincing others, as he had long ago convinced himself, that his poor mother had borne a man! But at length, on a fatal day, when the leaven of vanity had arisen to its acme, he penned a challenge which was put into the hands of the Rev. W. L. M'Calla. You might as well expect a Kentuckian to refuse a challenge, as Mr. M'Calla to stand aloof when the great Captain of his salvation calls him to the support of any post. Like a soldier always equipt, and ready for the word, he accepted the invitation, and in your paper the time and place of meeting, together with the names and opinions of the parties, were advertised. That Mr. McCalla is a man of no common mental calibre in theological discussions, you are well aware; and this fact, in connection with the point in debate, did beget in the public mind an intense interest But how has this desire been satisfied?—not a word has ever appeared to tell whether the meeting took place, or if it did, how it resulted. The public are left entirely in the dark, and very much dissatisfied. From the language used by the gentlemen who wrote the notice, I have no doubt many as well as myself were led to expect a detailed account. Week after week I have waited for this, until disappointment has at length urged me to take the pen, and in some measure satisfy the christian public.

The combatants did meet at the village of Milford, twelve miles below Easton, on the Jersey shore of the river Delaware, on Tuesday the 7th of December. Having each chosen two judges, and agreed upon a fifth, who was to act as president, and determined to speak 30 minutes alternately, beginning each day at 10 o'clock, A. M. and ending at 3 o'clock, P. M. the debate opened on the morning of Tuesday, and concluded at 3 o'clock on the following Friday. A large concourse of spectators were present, and each disputant was ably supported with a number of friends and brethren. The Unitarian had a brother Minister from Rochester, in the state of New York, one from the city of New York, and two or three others from different places. The advocate of the Lord Jesus Christ was surrounded, not only by a number of his own clerical brethren, and sectarian friends, but by ministers and people of the Methodist, and Baptist, and Dutch Reformed denominations Yes, and what was still more touchingly interesting, two members of his Session and a pious member of another sect followed him from the city.

During the first day Mr. McCalla did little else than drain out of his opponent the system which he embraced, and truly such foul and filthy dregs as were that day pressed out of Mr. Lane, was enough to sicken any heart that loved the Saviour.

Mr. Lane had the concluding 30 minutes on the first day, and so completely was he deceived in his antagonist, that he actually in the most pompous and swelling accents, proclaimed a prospective victory. Having pumped him however, thoroughly dry, the first day, Mr. McCalla came down upon him and his system the second day, with the most tremendous and fearful power. If you have ever stood against him in the war of mind, you can form some indistinct opinion at least of what a man of very slender intellect and acquirements must have suffered beneath the united force of Mr. McCalla's wit, and satire and argument. Yes Sir, such was the effect of his tremendous power over the audience, that the very features of Lane's clerical friends, sitting with their back to him, seemed to be, as if by some secret magic, under the dominion of his spell. When he assailed their system by argument, they would sometimes writhe under the painful weight and certainty with which he struck and bruised it—and when he poured down upon their blasphemies that scathing and withering satire of which he is such a mighty master, they looked as if molten lead were hurled upon them; and then turning from this he would let loose such a torrent of wit, that even their own friends convulsively shook. And Sir, I may here remark, that whether Mr. McCalla assailed them by wit, or satire, or argument, he seemed to receive the instrument from the hand of that blessed Master whose cause he was pleading. In his hands they looked as if they had just come from the armoury of God. He seemed filled with the Spirit, animated with the ennobling thought that his Jesus permitted him to stand forth in his name, and fired with the Holy ambition of walking in the train of a conquering Redeemer? And this was literally the case: both he and his brethren felt themselves strong in the mighty God of Jacob. Independent of other seasons they spent the hour preceding the debate each morning in social prayer; and they came from the feet of their divine Master to defend his cause. It was a glorious season, and so much favour did God give his champion in the eyes of all his Israel that we felt as secure in him as we felt in our cause—nor were we disappointed.

After the first day Lane began to sink; and as he sunk he stirred up the filth of his system and muddied the stream. At one time McCalla drove him to the acknowledgement that God the Father was a *material* being, and then after receiving the awful castigation which such a sentiment deserves and such an opponent could give, he denied that he said so, and though he described him as a being who has "a real body and parts, and passions, a location, a centre and a circumference," yet he would deny him to be material. Again he denied that God could fill infinite space, for having a "real body," if he did, there would not be room for any other existence but himself; and yet he would the next moment deny that he said he was material. At one time he would call God the Son, *divine* and *eternal;* and when prest by the argument of Mr. McCalla would explain *eternal* as meaning a creation before the commencement of time, and *divine* as the possession of a divine or holy soul! He repeatedly called the adorable Saviour a *creature*, and as repeatedly denied it. Sometimes he was a *delegated* and again an originated God? And thus he flew under the rod of truth with which Mr. McCalla so signally chastised him, like Proteus from one shape to another; sometimes *Socinian*, sometimes *high Arian*, and sometimes *Materialist!* But in his case, as in Kneeland's, Mr. McCalla providentially had a book, which Lane having recommended it repeatedly from the pulpit, and carried it about for sale, enabled him to pin him down to his blasphemous absurdities; until at length he was fain even to deny the book! and before all was over he maintained that he believed it only in part! Now Sir, in thus driving him from absurdity to absurdity—exhibiting his true sentiments and their legitimate results—causing him to deny doctrines which he had frequently preached, and reject, at least in part, a book which he repeatedly said "contained his doctrines better than he could express them" —every thing which the friends of Jesus expected was almost realized, for he had deceived many by a partial exhibition of his doctrines, and a sophistical explanation of their bearing upon revealed truth. But there was another way in which Mr. McCalla and divine truth were triumphant. Owing to a great fluency, and as a devoted friend of his said, "extraordinary impudence," Mr. Lane had persuaded the people that he was a prodigy of mental greatness. Measuring himself by himself, and fanned by the silly adulation of his followers, and inflated with the consciousness that he had so repeatedly defied all the hosts of God's Israel upon this Continent and that none accepted the challenge, he.

"———Stretched and swelled himself
To bursting nigh, to utter bulky words
Of admiration vast!",

And being among a plain people whose opportunities were few, many of them accepting of his own estimate of his talents, actually fell into the same mistake with himself; and honestly thought him a great man!! Now, as there is a great influence in mind; and as the very character of possessing uncommon talents gives a man a superior vantage ground, and as a counterfeit has all the influence of reality until it is known to be such, Mr. Lane was carrying all before him. He was the very beau ideal of *beauty* and *politeness*, and forsooth *genius*—in a word a man of extraordinary talents!! But alas! never, never were talents so soon separated from any luckless wight. If McCalla had been an enchanter he could not have made his qualifications disappear more rapidly or more totally. He made an effort at logic, at geography, at history, at criticism, at wit, but like the dog in the fable who lost the beef while he caught at the shadow, he was left literally stript of all his pretensions, and nothing remained to his followers of their idol, except his impudence and absurdities. On this subject there could scarcely be two opinions, for he not only appeared when compared with his antagonist, as a Turkey-buzzard to an Eagle, but, as if not content with this contrast, Mr McCalla attempted to hold him up to the crowd as a mere *empty, ignorant, pitiable* braggadocio, and in this, as in all his attempts, he was eminently successful. This I was persuaded at the time would give Lane a death blow, and I am happy now to say that in a conversation with an intelligent person a few days ago from that neighborhood, I was informed that Lane's character stood much lower, a general coldness had began to be manifest, and his congregations were very thin. After the first day Lane's speeches were little better than repetitions delivered in a stentorian voice, and the auditors evinced the greatest uneasiness until his half hour terminated. Indeed on one occasion I overheard a friend of his exclaim "how tiresome:"—but no sooner did McCalla's voice sound, than every drooping head became erect, —loiterers hurried in, and all eyes and ears were open. He was indeed so instructive, and so entertaining, and so full of wit and repartee, and yet so evidently actuated by the spirit of his divine Master, that it was a treat of no ordinary kind to hear him.

At the beginning of the debate Mr. Clough, their great Coryphæus, manœuvered a good deal to get a part if not the whole of the debate to himself—and when he failed, as a last effort, tendered Mr. McCalla a challenge to meet him next March in the city of New York, which Mr. McCalla promptly accepted. Thinking himself a great Greek scholar, he got an article inserted among the rules giving him permission to occupy Mr. Lane's place when Mr. McCalla would make any allusion to the original text. For this purpose Mr. Clough got up into the pulpit, took out his Greek testament, turned it over and put strips of paper into a variety of places, and for four days stood earnestly and anxiously waiting to get a snap at Mr. McCalla. Mr. McCalla had determined from the commencement not to criticise Greek with such an antagonist, and before such an audience, and having informed us of this determination, which we kept secret, it was truly amusing to see Clough standing book in hand for four days. Towards the conclusion, as Mr. Lane got more and more weak, and Mr. McCalla grew stronger and weightier, the Unitarians could bear it no longer, and whether by concert or not, Clough interrupted him and created a general confusion. The judges ordered Clough down; and Mr. McCalla taking his challenge from his pocket, tore it in pieces; saying, that when he accepted it, he thought it was from a gentleman; but as he found himself so egregiously disappointed, he would take no more notice of it;—adding, however, that if they had a gentleman among their ministers, he would meet him or any Unitarian of character in the United States, even the great Dr. Channing of Boston.

On the whole I think it was well that the debate took place. Mr. McCalla did himself great honor as an able defender of the faith once delivered to the saints, and I think essentially subserved the cause of truth. For four days Milford was a place of earnest and faithful prayer, and the scene of a powerful exhibition of divine truth, in opposition to one of the most hideous and blasphemous systems I ever heard of. And I have little doubt that God will own and bless it to the promotion of the Redeemer's love. From all I hear it begins already to shew its effects, and I should not be astonished if, as in the case of Kneeland, Lane takes his departure before many months elapse.

There was indeed a great impression made upon the assembled crowds—and next to the interest excited by the daring attack made upon Jesus, and the masterly exhibition of divine truth, was that which was produced by him who smote this Philistine. When McCalla stood erect, and his eloquent eye dashed fire upon the enemy, and his commanding mind poured down upon them the rich and varied stores of wit and satire and profound argument, he seemed the very prototype of the Poet's description,

"———great plenipotent of heaven,
And representative of God on earth—
Fearless of men and devils; unabashed
By Sin enthroned or mockery of a prince;
Unawed by armed legions; unseduced
By offered bribes; burning with love to souls
Unquenchable, and mindful still of his
Great charge and vast responsibility—
High in the temple of the living God
He stood amidst the people and declared
Aloud the truth—the whole revealed truth—
Ready to seal it with his blood."

"AN EYE WITNESS."

The Solar Eclipse on Saturday was very distinctly seen here, though light fleezy clouds were constantly passing over the sun. Our thermometer fell during the eclipse from 26 to 18—eight degrees.

The trial of Judge Peck of Missouri before the Senate of the U. S. has resulted in his acquittal—22 to 21. Two thirds were necessary to find guilty.

SNOW STORM AT WASHINGTON.

Extract of a letter to the Editors of the New-York Observer, dated

Washington, City, Jan. 17. 1831.

The most remarkable thing of the day here is—the weather—the storm—the snow. On Friday, 14th inst. the snow began to fall in the true style of an Eastern North-Easter. The following night was a fierce one of the same character. And so on Saturday till evening. I was gravely told on Saturday, by a gentleman who had an errand with one of the Editors of the National Intelligencer, to arrange some public business for the current week, that the Editor appeared astounded at the aspect of the world, as indicated by the storm, and seemed to think it superfluous to arrange any thing for the future, in such a state of awful uncertainty—what the world was coming to. And inasmuch as the Intelligencer has failed to appear to day, it seems to be a practical demonstration of the astounding reality of the Editor's apprehensions. I hope, however, for the good that paper has already done, the Editors thereof will not die of fear—and that to-morrow we may see them again in their customary forms —none the worse for having been buried in a snow bank.

It is amusing to see how utterly amazed the good citizens of Washington are at this visitation. Some of them have seen snow before—but they are put to their wit's end to know what to do with so much of it. They have no city ordinances for clearing the side walks—not having anticipated the need of them. And if one man has force enough to clear away in front of his dwelling, his next neighbor is likely to leave all untouched—at the peril of broken bones and broken heads, in the endeavors of foot-passengers to make their way over this unequal and undulating surface.

The *sleighing* part is more amusing than all the rest, to one who has been accustomed to see and to enjoy the fine and commodious equipage for this purpose in higher latitudes. A sleigh and its furniture at the North and East, are at the same time a beauty and a comfort. And during the season of running, the musical and cheerful sounds of the bells, the noble and proud horse, the polished sleigh, the rich and abounding furs, and the joyous mirth—all bespeak a luxury of life, which can be appreciated only in those regions, where steady returning winter pays his yearly visitations. But what a mockery of this thing have I witnessed in Washington to-day. Think of the old broken, laid-by sleigh of fifty years ago—housed that time, as unworthy of use, in a Farmer's hen roost—and that is a fair specimen of the sleighs of Washington, such as have been exhibited to-day —excepting the jumpers and sledges, which have been got up for the occasion. Sleigh bells *proper* they have none. As a substitute, they take, some of them, a plural number of cow, or sheep bells—also servant's bells—and attach them to any part of the horse's furniture, or to his nose, or to his ears, or to his tail, according to their taste—or carry them in the hand, and jingle them as they go along. I passed a sleigh this afternoon, with two hall or chamber bells, suspended from either arm of the vehicle, and which seemed to answer the double purpose of a spur to the horse, and a notice to passengers. I passed another with two cow bells hung at the end of the pole, between the heads of two of the finest horses in the city;—a third, having a servant inside, who carried a sort of crier's bell in his hand, weighing, I should think, some 5 to 10 pounds, which he wielded dexterously to give notice of their approach; —a fourth, with some other nameless jingling thing, also in the hand of a servant. And those merely as specimens of the greatest variety of un-harmonious, discordant sounds. Take it all in all—sleighing in Washington presents a ludicrous scene.

AN AWFUL SCENE.

A respectable gentlemen living near Dagsborough, in Sussex County, Delaware, informs us, that on the 14th and 15th days of January the people in his vicinity of the sea coast experienced the greatest gale of wind and the highest tide ever known there by the oldest inhabitants. The water rose eight or nine feet above common high tides; and in many places swept every thing before it. Many families lost all their swine, sheep, cattle, corn, and household furniture; barely being able to escape with their lives.

One family, living near the ocean, consisting of Mr. Thomas Drury, a widowed daughter, Mrs. Massey and her child, and a brother, Mr. Noah Drury, who was there on a visit, were all swept away, and all drowned except the last, who has escaped to tell the mournful tale. They were all driven in the night, by the tide, into the highest story of their dwelling, which soon after drifted from its foundation. For a time it sailed well; but soon struck something, which carried away the lower part. The upper portion then settled considerably deeper in the water, and Noah got upon the roof, through the chimney hole. His brother from within asked if he could see land, but none was visible. The child was handed to him, and for a time, preserved in a bed-quilt. In vain he endeavored to assist his brother Thomas and Mrs. Massey. The chill winds and cold waves passed over them until their souls fled away; and they answered the inquirer after them from the roof no more.

Noah, the child, and a dog continued on the roof until the floating house made land. At this time the child of three years of age, expired in his arms. He slipped off the roof into the water with the little corpse, and attempted to wade to the shore, but soon was obliged to resign it to the waves; and next was compelled from exhaustion to crawl along the beach on his hands and knees. In this perishing condition the last survivor began to hollow with all his might for help: at his cries the dog instinctively set up a piteous yell; and together they alarmed some people in a neigbbouring house; who immediately came to his assistance. When found, he was all under water except his head; and consciousness had become suspended. In a few minutes more, doubtless, he would have followed his departed friends to the world of spirits.

The body of the child, and that of Mr. Thomas Drury, who, for security, but in vain, had tied himself to the house, have been found. The corpse of Mrs. Massey yet remains in the ocean, or on some unknown part of the ice-bound coast.—*Philadelphian.*

FOREIGN NEWS.

LATE AND INTERESTING.

From the New York Standard, January 31.

By the packet ship Sovereign, Captain Henry L. Champlin, which arrived from London yesterday we have received London and Portsmouth papers of the 19th December.

The most important item of intelligence, is that of an insurrection at Warsaw, and the fleeing of the Grand Duke Constantine from that city, beyond the Vistula. There can be no doubt that the Poles are about making a desperate effort to throw off the iron yoke under which they have groaned since the dethronement of Stanislaus, and the defeat of Kosciusko. The tyranny established by Catharine the Great, and perpetuated by her successors, is about to be resisted; and if not successfully, at least for a long and bloody season.

Nor is this all. The Rhenish provinces of Russia are in commotion. Austria begins to assume a more warlike attitude. Switzerland is in arms, and there are evident signs that an appeal will be made by more than one nation to the infallibility of Artillery. The last accounts from Warsaw, are to 4th December, at which time a provisional Government had been established in that city, on principles more hostile to the Russian government than had been originally avowed, and active measures had been taken to resist attack.

"At the beginning of 1829, the kingdom of Poland (i. e. the Russian province so called, of which Warsaw is the metropolis) contained 4,088,289 souls, exclusive of the army. The increase since the year 1825 had therefore been 383,983. The Jewish portion of the inhabitants had been almost universally located in distinct quarters, they amounted to 384,263 individuals. The extent of property insured in the Warsaw Assurance Office was 420,000,000 guilders (33,250,000l.) in value. Warsaw itself possesses a population of 186,554 souls, independently of a garrison of about 15,000 men; and of this population 30,146 are of the Israelitish faith."

The London Court Journal of the latest date, says—"We can state confidently, that up to the present moment, the news of the Polish insurrection, has not produced any marked change in the tone and bearing of the Ministers of the three powers relative to the affairs of Belgium." The same paper states, that "the greatest enthusiasm prevailed at Paris on the subject of the anticipated foreign aggression. It is calculated that in the course of one week 1,200,000 troops, including the National Guard, will be in an effective state. Notwithstanding the pacific tone used by the Minister of the interior in the last sitting of the Chamber of Deputies, persons in this country who have access to the best sources of information, *entertain strong doubts as to the eventual preservation of peace.*"

Bell's Weekly Messenger of 19th December, (latest) says—"The disposition of France at this moment is evidently warlike, and under the pretext of defending herself, she is preparing to make aggression upon others. The present stock-jobbing ministers are indeed indisposed to war, but the proposition made by Lafayette in the Chamber of Deputies, on Tuesday last—"that in case Austria or Prussia should interfere in the affairs of Poland, it would be the duty of France to prohibit them," was received with loud acclamations."

The following extract from the London Morning Herald of 14th and 15th Dec. will give the origin of the Polish Insurrection.

INSURRECTION IN POLAND.

A courier, who left Berlin on the 4th inst. has brought the following news from Warsaw, which completes the intelligence we gave yesterday of the recent events in Poland:

"On Monday the 29th of November, about seven in the evening, an insurrection broke out at Warsaw. It began, it appears, in the military school of ensigns. The young men, to the number of from 500 to 600, took up arms, and spreading themselves through the town, called the citizens to arms. A multitude of students and inhabitants soon joined them. They proceeded to the barracks of the infantry and the arsenal, which was taken by ten o'clock The immense quantity of muskets and sabres it contained were distributed to the people. The insurrection had previously gained the barracks of the infantry. The engineer regiment was the first that rose, and several other regiments soon followed it. The Grand Duke Constantine, on the point of being attacked or surrounded in his palace, effected his retreat upon Praga, with his guard, two Russian regiments, and a regiment of Polish cavalry, who only followed him from a sense of military honour, but who will remain neutral, if the soldiers do not disband themselves, or join their fellow citizens in a body. The exasperation, for a long time smothered, was so very considerable at the moment of the insurrection, that some Polish detachments, who at the commencement, refused to give up their post of arms to the people, were massacred as traitors. Forty-one Colonels or Majors were killed in endeavoring to keep the troops in obedience. It is added that two Aid-de-Camps of the Grand Duke were also slain. The opinion at Warsaw was, that the defection of the Polish army would become general. The Chief of the Municipal Police and two Russian Generals were killed. The German General Hauch and Count Stanislaus Potosky were also killed in seeking to rally the troops. The military chest and the house of the Postmaster General were plundered. General Klopiecki has taken the command of the Polish troops, and is endeavoring to restore order. It is said that he has already 16,000 troops of the line under his command.

The French tri-colored cockade was adopted at the beginning of the insurrection, but it was soon replaced by the Polish cockade. A corps of National Guards is organizing. The Council of Administration established by the Emperor of Russia, in conjunction with Prince Dubeski, Minister of Finances, Prince Adam Czartorinski; and Prince Michael Radzvil, form the Provincial Government, and have issued a Proclamation, in which they acknowledge the rights of sovereignty of the Emperor Nicholas, but on condition that the separation of the two States shall be complete, and that no Russian military corps shall keep garrison in the kingdom of Poland. Lieutenant Gen. Prince Adam Czartorinski was the First Minister of Poland in 1814, when the Emperor Alexander gave to that country a liberal Constitution, the execution of which was afterwards suspended by the same Sovereign. Prince Michael Radzvil, also Lieutenant Gen. is a cousin of Prince Anthony Radzvil, who is at present Governor General of the Grand Duchy of Posen (Prussian Poland,) and moreover brother-in-law to the King of Prussia.

DIED—In this place on yesterday, Mrs. ——— M'Nitt, wife of Mr. Robert M'Nitt. Sen.

At Bridgeport, Conn., of hectic fever, after an illness of 55 days, on the 4th ult., Mrs. Rebecca W., wife of the Rev. Nathaniel Hewit, and daughter of the Hon. James Hillhouse, of New Haven, Conn. in the 37th year of her age.

Throughout her illness, the mental faculties of Mrs. H. were undisturbed, and she possessed the "peace of God, which passeth all understanding." Although she desired to live for the sake of her husband and children, yet she submitted herself to the Divine disposal without a murmur. Full of cheerfulness and hope she languished, and without the least indication of agitation or fear, she "fell asleep in Jesus."

At the early age of thirteen years, Mrs. H. became a professed disciple of Jesus Christ; and her course through life was in the "path of the just, shining more and more unto the perfect day." She was a woman of uncommon strength of mind and decision of character. Fervent and energetic, she maintained the doctrines and performed the duties of the gospel, with Puritanic strictness and resolution. Thoroughly conversant with the writings of Bunyan, Baxter, Doddridge, Edwards, Hopkins and Brainard, she was deeply imbued with their spirit, and a close imitator of their self-denial and spiritual mindedness. To her mourning family and Christian friends, we say, "Not lost, but gone before." "Be ye followers of them, who through faith and patience inherit the promises." —*N. Y. Observer.*

SMALL POX.

IT having been suggested to the Board of Trustees of Lexington that the *Small Pox* is prevalent in many parts of the State, and that, unless preventive measures are taken, it may be brought to Lexington, the Board at their last meeting, appointed Dr. C. W. Winter and Mr. Hugh S. Bodley to go to each house within the town limits, for the purpose of VACCINATING those who have not heretofore been. They will commence the discharge of their duty on or before the 1st of March next.

All the citizens of the town are earnestly requested to avail themselves of the present opportunity to prevent the approach of this disease. *By order of the Board,*

H. I. BODLEY, *Clk.*

THE PHILADELPHIA ALBUM

AND LADIES' LITERARY PORT FOLIO.

A NEW series of this periodical, enlarged, improved, and accompanied with an engraved title page, was commenced January 2d, 1830. The publication is devoted to choice literature, both native and exotic. All the foreign periodicals of rank are received by the editor, from which such extracts are given as are calculated to strengthen the understanding, enliven the fancy, or amend the heart. The department of original communications embraces the productions of some of our best and most reputed writers, and it is the endeavour of the editor to admit nothing into his pages that may offend the eye of modesty, or waver from the path of truth.

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POETRY.

THE BELIEVER AND HIS ECHO.

By Cornelius Cayley.

Believer. True faith producing love to God and man,
Say, Echo. is not this the Gospel's plan?
Echo. The Gospel's plan.

Believer. Must I my faith in Jesus constant show,
By doing good to all, both friend and foe?
Echo. Both friend and foe.

Believer. But if a brother hates and treats me ill,
Must I return him good, and love him still?
Echo. Love him still.

Believer. If he my failings watches to reveal?
Must I his faults as carefully conceal?
Echo. As carefully conceal.

Believer. But if name and character he tears,
And cruel malice too, too plain appears;
And when I sorrow and affliction know,
He loves to add unto my cup of wo;
In this uncommon, this peculiar case,
Sweet Echo. say, must I still love and bless?
Echo. Still love and bless.

Believer. Whatever usage ill I may receive,
Must I still patient be, and still forgive?
Echo. Still patient be, and still forgive.

Believer. Why, Echo, how is this? Thou'rt sure a dove;
Thy voice will teach me nothing else than love.
Echo. Nothing else than love.

Believer. Amen, with all my heart; then be it so;
'Tis all delightful, just, and good, I know—
And now to practice I'll directly go.
Echo. Directly go.

Believer. Things being thus; then, who will reject,
My gracious God, me surely will protect.
Echo. Surely will protect.

Believer. Henceforth on Him I'll roll my every care,
And both my friend & foe embrace in prayer.
Echo. Embrace in prayer.

Believer. But after all these duties when they're done,
Must I in point of merit, then disown,
And rest my soul on Jesus' blood alone?
Echo. On Jesus' blood alone.

Believer. Echo, enough! Thy counsel to my ear
Is sweeter than to flow'rs the dew-drop tear.
Thy wise instructive lessons please me well.
Till next we meet again, farewell, farewell.
Echo. Farewell, farewell.

[From the Connecticut Observer.]

'WHAT IS OUR LIFE?'

Life—'tis a path through this valley of tears,
Where enjoyment and sorrow alternately grow:
'Tis the sunlight of hope, o'er the landscape of fears—
The minglings of joy in the chalice of wo.
Tread, tread ye that path, with your eye on the sod,
And mingle that cup for the glory of God.

Life—'tis an hour of probation, that's given
In mercy to man while a wanderer here;
'Tis a time to prepare for the glory of Heaven,
When the spirit shall soar to a holier sphere;—
Seize, seize ye that moment, for on it doth hang
Eternity's joy, or Eternity's pang.

Life—'tis a vanishing vapor—a dream,
Whose passing delusion we vainly deplore;—
'Tis a wave rolling swiftly o'er time's troubled stream,
To break and be dash'd on Eternity's shore.—
Heaven's breezes improve—may their influence blest
Waft you safe o'er that wave, to the haven of rest.

Life—'tis an Eden—but ah! in its bowers,
The serpent of shame and of anguish is found;
And the bright flaming sword of eternity lowers,
To prohibit approach where our blessings abound:—
Be prepared, when as outcasts from Eden ye rove,
To enter an Eden eternal above.

Life—'tis a journey, whose joys of to-day,
Are dashed by our fears of the evil to come;
And affliction and sorrow but urge us away
From its wearisome course to a sorrowless home.
Ye pilgrims of earth, on that life's thorny road,
Hasten on to the heavenly "City of God."
So live that the past shall not waken a sigh,
When the angel of death sends you summons to die.

N. S.

Hartford, November, 1830.

MISCELLANEOUS.

DR. BEECHER'S LECTURES.

Lecture Third. Text, Mark xiii. 5. —*Take heed lest any man deceive you.* Introductory remarks on the propensity of men to deceive and be deceived, and on the fact, that however much force may have been used to perpetuate error, *deception* has always been principally relied on. Thus, in the ancient system of Paganism, thus in Mahometanism, thus in Popery.—*With good words and fair speeches, beguiling the hearts of the simple.* In consequence of this proneness to deception, though truth is plain and delightful, the maintenance of it always requires great and constant effort; but error springs up and grows spontaneously. If medical schools were abolished, the country would be overrun with empirics; if there were to be no more men regularly bred to the profession of the Law, the race of pettifoggers would never become extinct. Error is a savage lurking about on the twilight borders of the circle illuminated by truth, ready to rush in and take possession, the moment her lamp grows dim.

The Lecturer proceeded to discuss some of the erroneous dogmas of Popery. 1st. The Authority of Traditions: God had never made use of tradition as the means of communicating divine truth, but written revelation; in the Jewish Church, tradition was the corrupter of pure religion; and even allowing tradition to be a legitimate medium of divine communication, it would require the same evidence to authenticate it, that it required for a written revelation, that is, the evidence of miracles, which it has not.

2d. Transubstantiation. But three departments of knowledge to man: the Senses—Reason—Faith. Each of these faculties is the final judge of whatever comes within its appropriate sphere; and what God reveals to us by one, He will not contradict by either of the others, for that would be for God to contradict himself. God may reveal by Faith that which is above reason and beyond the cognizance of the Senses; but He cannot reveal by Faith that which is contrary to the evidence of Reason and the Senses, acting within their appropriate limits. The doctrine of Transubstantiation is contrary to the evidence of the Senses, acting within their appropriate sphere, for the Senses perceive no change in the bread and wine after consecration: It is contrary to the evidence of Reason, for she teaches us that ubiquity cannot be a property of matter: It is not a subject of Faith, for the passages of Scripture relied on in its support are plainly figurative, and texts of exactly the same nature are allowed to be figurative by all interpreters, Catholic and Protestant; as where Christ is said to be a Door, a Vine, a Way, &c.

3d. Supremacy and infallibility of the Pope, derived by succession from St. Peter. Text principally relied on by Papists, Matt. xvi. 18, 19. This text shown to be irrelevant by proving, that *rock* signifies *foundation, support.* and not *dominion;* that Peter only *shared* this honour equally with the other apostles, *built on the foundation of the Apostles and Prophets, &c.;* that Christ forbade all supremacy or imparity among his Apostles; that the authority delegated to Peter was also delegated to each particular Church; that Peter's appropriate sphere of duty was to preach the Gospel to the *Jews*, and not to govern the whole Church; as Paul had the ministry to the Gentiles; that no particular deference was paid to Peter's authority during his life time, for on one occasion of controversy, Peter was obliged to give reasons for his conduct like any other man, and on another, he was severely rebuked by Paul for an error; that it is not certain that Peter ever went to Rome, the evidence rather leaning to the contrary; that the Popes themselves never claimed supremacy till after the year 600; that the general character of the Popes has not been such as to inspire any confidence in their claims to infallibility, having often been notoriously vicious men, and frequently contradicting each other; that the pretensions of General Councils are equally nugatory, as a strictly Universal Council can never be assembled, and if assembled, can have no scriptural authority over individual churches, which are by the institution of Christ entirely independent; and that those Councils which have been convened, have been under the influence of political ambition, and every variety of unrestrained human passion.—Each of these topics was illustrated and enforced by scriptural quotations, historical references, and forcible appeals to common sense; of which we shall not attempt to give a description.

After the discussion of the subject was completed, the Lecturer made an application of it to the hearers; urging them to guard against deception, to use their own understandings, to reflect seriously on the propensity to delusion universally manifested by men in all ages; and earnestly exhorting them to consider their accountability to God for their faith, as it is only a high sense of responsibleness for their belief that can ever induce men firmly and effectually to maintain the truth.

He concluded by a serious and affectionate address to the Catholics, expressing his earnest wishes for their temporal and spiritual welfare, his gratification that they can here taste the sweets of civil liberty, and entreating them to take also the privileges of *religious* freedom.

Our sketches are very imperfect and meagre, and can serve only to give a general idea of the course of thought and argumentation.—*Boston Rec.*

Lecture Fourth. Text, Romans v. 1 —*Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.*

Subject, *Justification by Faith.* The Lecturer began by defining the term *Justification.* which, in the legal sense, is an acquittal on the plea of not guilty; but, as all men have sinned, *evangelical* justification is not a declaration of innocence, but consists in pardon, in averting the consequences of crime, and granting the guilty the rewards of obedience, as if they had not sinned. This doctrine is the essence of the Gospel, the *articulus stantis vel cadentis ecclesiae*, as Luther justly termed it; and such it has always been considered by the Protestant Reformers and the disciples of the Reformation.

It was the object of the Lecturer to exhibit the doctrine of justification by works as held by the Catholic Church—the doctrine of justification by faith as held by Evangelical Protestants—and to give reasons for rejecting the former and receiving the latter. By reading extracts from the Catholic Creeds it was shown, that though the Papal Church does not professedly reject the doctrine of justification by faith, she maintains that good works also, by the grace of God through Christ, are made in part the meritorious cause of justification. By reading extracts from the Protestant Creeds, it was shown that Evangelical Protestants maintain, that we are pardoned on account of the atonement and merits of Christ, through faith, without the merit of good works. This is the faith of the Congregational, the Presbyterian, the Episcopal, the Methodist, the Baptist, the Lutheran Church, and of all Evangelical Protestants.—Justifying faith was further described as a holy affection of the heart, a principle of holy love to God and Christ, on account of their own glorious perfections—an active, operative principle, leading to obedience to God's law, and unceasing activity in doing good; so that it is as absurd to pretend to faith without works as it is to speak of a sun which gives no light, or of a fire without heat, or of animal life without motion or feeling or breath or warmth. Faith alone is the condition, the *only* condition, of justification—active obedience springing from supreme love to God; the evidence of faith. Even faith itself is not a meritorious cause of justification: it secures pardon only through grace by the promise of God, and not by its own merits or deservings.

The Lecturer then proceeded to give his reasons for rejecting the Catholic doctrine of justification in part by works. 1. The principle assumed in the doctrine is a natural impossibility. Obedience to be meritorious must be absolutely perfect; no man can pretend that he has never in a single instance, in thought, word, or deed, swerved from the rule of perfect obedience to the law of God; and consequently no human obedience can be really meritorious, being always more or less imperfect: not even Omnipotence is competent to make that *perfect*, which is, and must be, at the same time essentially *imperfect.*

2. The merit of good works is superfluous, it being admitted by the Catholics and Protestants, that the merits of Christ are sufficient and more than sufficient to save the world. 3. The doctrine of the merit of good works is, and always has been, to the great mass of mankind, a pretext for neglecting the Gospel and living in irreligion. Outward good works are not and cannot be the fulfilling of the law, love being the only vital principle of true obedience; they are no certain evidence of inward faith and holiness; and the doctrine of justification by the merit of such works is the prostration of law and all moral government. It supposes that good deeds may balance bad deeds; one truth may balance one falsehood; one day of temperance, one day of intemperance; one day of peace, one day of quarreling, &c. On this principle, we might anticipate accounts at the day of judgment, like the following:

A. B. Dr. to 2,500 falsehoods.
Contra Cr. to 2,600 truths.
Balance, 100 deeds of merit.

C. D to days of intemperance *per annum* as 150 to 365, balance of merit, 15 days of temperance: a liberal allowance for some men.—The hearers might well suppose this too ludicrous and absurd for the pulpit: how then would it appear before the throne of God, during the solemnities of the judgment? and are not many resting their hopes of salvation on a principle so absurd? a principle so essentially dishonest, that were any man to act upon it in his dealings with his fellow-men, he would be scouted from all respectable society.—The inefficacy of outward good works to sanctify the heart are a proof of their inefficacy to justify;—and they are expressly rejected in Scripture as the ground of justification: numerous passages were quoted to prove this.—Finally the invariable bad tendency of the doctrine of justification by the merit of good works, is proof of its fallacy. All the demoralizing forms of religion, with which the world has ever been infested, have rested on this basis—hence the pilgrimages, sacrifices, fastings, penances of Paganism, Mahomedanism, and Popery. On this side have always been found the enemies of freedom, the persecutors and torturers of the pious, the advocates of the divine right of kings, the encouragers of ignorance and licentiousness among the people; while the Protestants, the Puritans, have been the uniform defenders of liberty, the enemies of tyranny, and the friends of education and moral improvement. These positions were established by appeals to history; and the effect of the Papal doctrine was illustrated by reading some appropriate extracts from Lady Morgan's Italy. The Lecturer concluded by some inferences, and an affectionate exhortation to his hearers to seek salvation in the only way in which it could be obtained, that is, by repentance and faith in Christ. The Lecture was an unbroken chain of close reasoning, and our sketch gives but a very imperfect idea of it.

Dr. Beecher announced as his next subject, The Republican tendencies of the Bible. As this is an unexplored and most fertile field, we may venture to predict that it will furnish materials for more than one Lecture, not exceeded in interest by any thing which has gone before.—*Ib.*

[From the Education Reporter.]

PARENTAL DISCIPLINE.

"Train up a child in the way he should go, and when he is old, he will not depart from it."

That *mere* education is a sovereign panacea for every moral disease, and consequently that the parent is responsible for every moral obliquity of his child, we are far from believing or attempting to make out. But equally far are we from believing, that the wise man when he penned the admirable adage above quoted, did not mean to bring in the parent as responsible *in the general* for the character and conduct of his child. From his responsibility there is no receding. The imperious, unappealable decisions of public sentiment, fasten on every parent the irremovable sentence of approval or reproach, according as he has sent forth a progeny to bless or curse mankind. Is that young man, just come forth from the plastic hand of parental discipline and culture, well-spoken and well-bred—of sterling principle and unassailable integrity? And does he promise to be an ornament to his country and a blessing to his race? The seeds of that character were sown in the domestic circle. That deference to superiors, that modesty of speech, that uniform approval of the right, and firm adherence to it in the face of difficulties and temptations, were inculcated there; and the almost unerring voice of public sentiment awards to the deserving parents a meed of praise, like that which God himself pronounced upon the "*father of the faithful,*" "I know him, that he will *command* his children and his household after him, and they shall keep the way of the Lord to do justice and judgment."

But who is that other youth, equally gifted by nature and by fortune, and originally of equal promise, who has abused the privileges of his birth, blasted the hopes of his parents, and is "bringing down their grey hairs in sorrow to the grave?" The same unerring and just expression of public sentiment responds;—that contemned and dangerous character is the fruit of early neglect. Here is no sudden yielding to temptation; no unforeseen and irrepressible outbreaking of violent and untamable passions. "Nemo unquam fuit repente turpissimus." No one was ever suddenly an adept in crime. These corrupt passions, timid and weak in their beginnings, have been fostered by indulgence; repetition has emboldened and given them strength; till in the end the flood-gates have been burst, and character and hopes and happiness have been swept away forever. And God has brought on the unfaithful parents the curse of an ungodly and abandoned child, because "their son made himself vile," and like Eli of old, "they *restrained* him not."

Is this fancy? Is it even exaggeration? No—these are no portraits of imagination. —To find their archetype, you have nought to do but look around and "catch the manners *living* as they rise." I have in my mind's eye an hundred images this moment, answering most exactly in every limb and feature to this description.

But wherefore harp upon this hacknied theme, you say.——Attend while I reply.

The Roman satirist tells us that men have two sacks, the one upon the breast, the other on the back;—into the former they put their neighbour's faults, into the latter their own; meaning thereby to teach a lesson hard to learn, which a *wiser* than he, one too who knew the height and depth and length and breadth of human frailty and folly, has taught when he said, "cast first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote from thy brother's eye."—And what is true universally, is true of particulars; but never more true than of parents in relation to their children. Every parent can see, and condemn, and prophesy evil of the waywardness and perverseness of his negligent neighbours' children; and none usually are more intolerant in their censures of the mismanagement and inefficiency of others, than those who are most deficient themselves.—Indeed it is quite astonishing, and but for "stubborn facts" would hardly be believed, how jealous and how lynx-eyed many are to spy out defects in other's children, or incompetency in their guardians and tutors, while to their own childrens' crying obliquities, and their own perverted natural affections, their own false tendencies, their own *cruel tender-mercies*, they are utterly blind. Like the owl, they see clearly in the distance and darkness, the discipline and conduct of their neighbours' children, while in the broad day-light of their own deficiency and children's frowardness, "*their eyes they have closed.*" What in the former case appeared a heinous crime, in the latter dwindles into a venial weakness. What seemed in those to crave a stern and rugged discipline, in these demands but, "dear, why do you so?" "Why, Charles, how rude you are"—or "You wont do so again, will you, my dear?"

But, parent, such gentle, *sweet-meat* discipline, will never drive from the breast of a child that "foolishness" which is "bound up" there. "The rod of correction," I repeat it, the *rod* of correction alone, can "drive it far from him."

But this, perhaps you will say, sounds harsh to *modern ears.* Such discipline is a relic of barbarism, with which Solomon himself must have been tinctured. What! in this enlightened age, this reign of *reason* instead of *rods*, and boasted triumph of *moral suasion* over the perversities of youth and children, to the exclusion of the sterner and more summary arguments of the birch, revive the absolute and by-gone cat o'nine tails? And why not, "Let the "righteous" parent "*smite*" his child, and "it shall be a kindness;" "and let him reprove him, it shall be an excellent oil, which shall not *break* his head," but make it *sound* in principles of subordination and deference to the "*powers that be.*"

I have already exceeded the limits I intended at the commencement of this article. But the subject is one of such moment as to warrant a more extended discussion. I have just touched on some of the points upon which I propose in a future number or numbers to speak more at length.

The change that has taken place from the stern and somewhat puritanical strictness of the pilgrims, to the laxness of the modern *code domestique*, its causes, its present and its probable effects, will afford, if not "such themes as angels love," at least such as parents ought to *ponder* well, and "will not be held guiltless," if they read "*in vain.*" J. G.

DANGERS OF YOUNG MEN.

Young men, for the most part, are but little aware of the danger which attends the *beginnings of evil.* They readily perceive the degrading and destructive tendency of the grosser vices; but they are slow of heart to believe, that there are certain dispositions and habits, which inevitably lead to those vices, and their consequent degradation and ruin. Hence, while they are careful to shun the more open and flagrant offences, they are not afraid to venture upon what are deemed little sins,—upon slight deviations from duty,—occasional indulgence of the appetites and passions.

No mistake is more common, or more fatal than this. It is the way in which vice maintains its dominion in our world. —the standing cause of ruin to the character and the souls of men. All vicious habits commence in what are considered little sins.

No young man becomes suddenly abandoned and profligate. There is always a gradual progress. He begins in *slight, occasional departures* from rectitude, and goes on from one degree of guilt to another, till conscience becomes seared, the vicious propensity strong, the habit of indulgence fixed, and the character ruined.

Nothing is more obvious than this connexion between the beginning and the consummation of evil; and yet, hardly any thing is more difficult, than to convince the young of its reality. In entering upon wrong courses, they have not the least expectation, or fear of the dreadful issue. They mean not to proceed beyond the point of safety; and they have no doubt they can easily effect an escape whenever danger appears; but ere they are aware, they are arrested by the iron grasp of habit, and ruined forever.

Take, for example, a young man who occasionally drinks to excess in the social circle; he does not dream that he is entering upon a course which will probably end in confirmed intemperance. He means no harm; he says of the sin, is it not a little one? there can be no danger in this. But soon his bands are made strong, and he becomes the slave of a sottish vice.

Thus it is with all vicious practices. However slight at first, they tend, by a strong and necessary impulse, to the point of utter depravation of principle, and ruin of character.—There is no safety but in guarding against the first approaches of evil. To step upon forbidden ground is to throw one's self into the power of the destroyer; and if God interpose not to deliver, ruin is inevitable. It was a wise saying, among the ancients, that the way of vice lies down hill. If you take but a few steps the motion soon becomes so impetuous and violent that it is impossible for you to resist it.—*Hawes.*

REV. WILLIAM TENNENT

Was an eminent preacher of the Gospel in New Jersey, who fell into a trance which continued three days, and was saved from being buried alive by the interference of his physician, who insisted upon it, that otherwise there was a faint sign of life, in face of the opposition of all his friends, who laughed him to scorn!—*Baptist Register.*

The following is a brief account which this holy man reluctantly gave to a friend of his, of his views, during the three days of apparent suspension of animation.

"While I was conversing with my brother, on the state of my soul, and the fears I had entertained for my future welfare, I found myself in an instant, in another state of existence, under the direction of a superior Being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance, an ineffable glory, the impression of which on my mind, it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought—Well blessed be God! I am safe at last notwithstanding all my fears. I saw an innumerable host of happy beings, surrounding the inexpressible glory in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of praise, with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested him to join the happy throng; on which he tapped me on the shoulder, and said, "You must return to the earth." This seemed like a sword through my heart. In an instant, I recollect to have seen my brother standing before me, disputing with the Doctor. The three days during which I had appeared lifeless, seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a violent shock that I fainted repeatedly. Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterward I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears, when awake, for at least three years. All the kingdoms of the earth were to my sight as nothing but vanity; and so great was my ideas of heavenly glory, that nothing which did not in some measure relate to it, could command my serious attention."

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